

Roy Collum retires

"I would preach more sermons on hell"

By Tim Nicholas

Roy Collum said if he were reentering the pastorate instead of retiring as Mississippi Baptists' evangelism director, he would "start by preaching more sermons on hell."

Collum, who retires at the end of this month after 32 years as a Baptist pastor and 11 years as director of the Mississippi Baptist Convention Board's Department of Evangelism, said he wasn't necessarily talking about a physical fire. "Regardless of what we think hell might be," said Collum, "if there were no tragic consequences in being lost, Jesus wasted the agony of the cross."

He added, "When you see the consequences of being without Christ, you begin to see people you know and it emphasizes the urgency. The remedy is the gospel."

Collum said the revelation came when he was at a revival preparation



Roy Collum

meeting in Prentiss Association. He said he would never claim that the Lord "told" him this, but he said it "hit me like a ton of bricks."

He said preaching on hellfire is in disrepute nowadays. In earlier years preachers preached it as if sinners deserved it and that the preachers "were glad they were getting what they deserved." There was a reaction to that type of preaching and today "we've minimized it," said Collum.

Collum said that during his 11 years as evangelism director, one major change has taken place. Southern Baptist evangelism has moved from having almost no written materials, to materials on every facet of evangelism — mass, personal, ethnic, and age group.

He said when Ken Chafin took over evangelism for the Home Mission Board, he got a staff which developed these materials, borrowing from such successful organizations as Campus

Crusade. John Havlik of the HMB wrote basic theological and philosophical approaches to evangelism and the ultimate product is "Growing an Evangelistic Church" a course taught by the HMB that takes a pastor through the entire range of evangelism.

Collum's office facilitates churches and associations in receiving training with these materials, including leading in Lay Evangelism Schools, which Collum said is a key factor in the number of baptisms.

He likes the on the job training tied in with the LES, where students learn by doing, actually witnessing along with veterans. He said that thousands of Southern Baptists "never felt they could win someone to the Lord and have been surprised they could to it — and they have been doing it."

Collum said such work is his office's reason for being. "All we exist for is to

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the need of prayer

By Earl Kelly,
executive secretary-treasurer
Mississippi Baptist Convention Board

As Mississippi Baptists approach the Margaret Lackey State Mission Offering there will be a tendency to review casually the breakdown of the \$375,000 goal, write a check for one's contribution and forget the work until the next year. To be sure, the money is essential if the work goals are to be attained. There is, however, a much greater need than funding of projects if the State Mission Offering is to accomplish the goals — THE NEED OF PRAYER. Not everyone can give, but everyone can pray. In fact, the giving is somehow related to the praying.

The great need of the Season of Prayer is for each Mississippi Baptist to join in a concert of prayer for the following items:

- The birth of new churches in order to reach the unchurched.
- Pastors who live on the edge of poverty in order to serve financially weak churches.
- That youths and others may be challenged at Central Hills and Garaywa to become involved in missions.
- That the Father will be able to minister effectively to the individuals during the crisis of disasters.

How long has it been since a portion of the Wednesday night prayer service in your church was devoted to state mission needs? Better yet, how long has it been since you prayed for state mission projects? The scope of state missions will be in direct proportion to the breadth of your prayers.

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Convention Board adopts budget of \$13,920,500

A Cooperative Program budget figure of \$13,920,500 for 1982 was adopted Monday by the Mississippi Baptist Convention Board to be recommended to the Mississippi Baptist Convention in November.

The board also recognized Roy Collum, director of the Department of Evangelism, who is to retire Aug. 31; was informed of an option on the sale of the Camp Kittiwake property on the Gulf Coast; took steps to implement the actions of Mississippi Baptists to join other states in a video tape ministry; and authorized a \$10,000 emergency plan for financial assistance.

The budget is divided into a basic portion and an advance section. The basic figure is \$13,367,500. This includes \$4,478,113 for Southern Baptist Convention causes, which is 34 per

cent. This percentage reflects an increase of one-half of one percent over the 1981 figure. This is in keeping with a Decade of Advance goal adopted in 1974 which called for such an increase each year through 1984 until the figure for causes outside the state reaches at least 35 percent.

The total budget includes \$553,000 in advance funds, of which \$254,857 would go to SBC causes. This would raise that percentage to 34.4.

The \$13,920,500 budget figure includes \$3,907,732 for institutions and agencies, \$5,224,798 for board programs and administration, and \$4,787,970 for causes outside the state.

Cooperative program funds that might be received above the \$13,920,500 would go to the Mississippi College School of Law, according to an earlier agreement with that institu-

tion, up to the figure of \$250,000. Any additional Cooperative Program funds above that figure would be divided 33 percent for the Central Hills Baptist Retreat, 33 percent for Christian education, and 34 percent for the Southern Baptist Convention.

Collum became director of the Department of Evangelism 11 years ago. Before that he was pastor of First Baptist Church of Philadelphia. He spoke briefly to the board in response to the recognition of his retirement date by James F. Yates, president of the Mississippi Baptist Convention Board.

In his annual remarks to the board, Executive Secretary Earl Kelly said that a Gulf Coast developer had taken out a 90-day option on the Camp Kittiwake property on the contingency that it would be financed by the board for six years at 10 percent interest. The proceeds of the sale, if consummated, would go toward development of Central Hills Baptist Retreat, according to a previous arrangement. The income on the sale, excluding interest, would be expected to be about \$230,000. Camp Kittiwake was destroyed by Hurricane Camille in 1969. The property has been lying idle since.

Kelly noted that Mississippi Baptists are continuing to implement the video services program that was initiated by executive secretaries of several states. Recorder-players for each association offices for use by the associations and the churches, he said. These sets were financed by using \$57,000

from the fund balance, which is accrued from interest earned. The sets use VHS one-half inch tapes. Additional equipment has been made available in order to be able to provide the same material on other types of tape for those churches needing them.

During its meeting earlier in the day, the Executive Committee of the board authorized an expenditure of \$15,000 from the fund balance to produce a tape on the Cooperative Program, which is to be available in September. The SBC Radio and Television Commission is handling the production of the tape. It will be placed in the association video network.

The tapes for the video service will be educational, promotional, and informational and will be stored for easy accessibility at no cost but postage, Kelly said.

The board adopted a job description for a video tape services and communications director to be added to the staff when funding is available.

Kelly noted that Cooperative Program income for August, 1981, is exceeding that of August, 1980. Last year through Aug. 24 the income from Mississippi Baptist churches had been \$7,240,373, or 62.9 percent of the total received for the year. This year through the same date the income has been \$7,993,906, or 63.2 percent of the budget for the year.

The board also adopted a jury duty policy and a peacetime military duty

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Texas' Baptist army will march on Brazil

DALLAS (BP)—An army of Southern Baptist volunteers will march on Brazil in September.

About 750 Texas Baptists, mostly laypersons, will fly to 10 of Brazil's major cities in a cooperative witnessing venture called Mission to Brazil. They will join forces with Brazilian Baptists and Southern Baptist foreign missionaries to help achieve a goal set by Brazilian Baptists for their 100th anniversary—to double the number of Baptist churches and church members to attain 6,000 churches and a million members.

The armada of volunteers in 1981 contrasts sharply with the scene a century ago when Texas Baptist newcomers W.B. and Anne Luther Bagby left their homes to plant their lives and faith in Brazil. They met strong opposition; and while preaching, Bagby was struck on the head by a stone and knocked unconscious. But, in 1882, the Bagbys joined missionaries Z. C. and Kate Crawford Taylor and a converted Catholic priest to establish the first

Baptist church for Brazilians in the old city of Salvador.

Some 800 Texas volunteers already have provided their own expenses and served for an average of about two weeks in Brazil. The volunteers serving with career missionaries and Brazil Baptists reported about 20,000 decisions for Christ.

Since a fourth of Brazil's 120 million people live in 10 major cities, the focus of Texas Baptists is on major cities evangelism. Ten cities and areas of Texas are matched with 10 major cities of Brazil. For example, Houston and Gulf Coast Association is a partner with Sao Paulo, Brazil's largest city with a metro area of 14 million people.

The volunteers, who range from teenagers to keenagers, share their faith door-to-door, on the streets and in church revivals. The language gap is bridged by printing the volunteers' testimonies and the plan of salvation in Portuguese on a small leaflet. Returning Texans report that most Brazilians

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Wyoming Fellowship will seek convention status

CASPER MOUNTAIN, Wyo. (BP)—Eighty-three messengers to the annual meeting of the Wyoming Southern Baptist Area Fellowship unanimously have adopted a proposal to seek state convention status by Jan. 1, 1984.

The proposal was presented by the fellowship's interim officer, John Herrington, chairman of the fact-finding committee and pastor of the Baptist Church in Riverton.

The denomination currently has 34 state conventions, some which en-

Baptists have experienced "phenomenal growth in the past few years in the heart of the nation's energy corridor," said Roy Owen, convention executive director. "It's been moving toward this for a long time."

The growth of churches and membership continues as it has for the past four years. Wyoming will more than meet Southern Baptist Convention requirements for becoming a state convention.

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Oklahoma sells Children's Home for \$12 million

OKLAHOMA CITY (BP)—The Oklahoma Baptist Children's Home property in northwest Oklahoma City has been sold for \$12 million, said to be the highest price ever paid for a similar tract in Oklahoma.

Sale of the 37.5 acre site at Northwest 63rd and Pennsylvania Streets was approved by the board of directors of the Baptist General Convention of Oklahoma last week.

"The Oklahoma City property became so valuable that it was not good stewardship to remain here," said Lowell Milburn, director of child care.

"The profits from the sale will enable us to expand the child care ministry to other areas of the state," he added. "It is a beautiful campus and a splendid facility, but such a location is not necessary to carry on a good child care ministry in this area of the state."

The site, which will be used for lux-

ury condominiums, offices and retail stores, was sold to a Realty Corp.

John Kennedy Jr., one of the partners in Irish Realty, told Oklahoma Baptists the \$12 million is the highest price in history paid for a tract this size in Oklahoma.

The sale is contingent on zoning approval but is expected to be completed within a year.

The children's home, which was established in 1906, will be relocated in Moore, a suburb of Oklahoma City, on property donated by the late Mrs. Ida Mae Tubbs.

Officials said new facilities are expected to be constructed within the year, allowing the 64 children currently living in the home, to relocate directly to Moore.

The sale of the property is expected to greatly extend child care minis-

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Pastor's sight restored; 'dead' church comes alive

By Anne McWilliams

Riverside Church, Monticello, organized in 1947, was limping along in early 1980 with fewer than ten in regular attendance. Then suddenly, since last summer, 62 have joined, 30 on pro-



Martha and J. W. Baker, pastor and wife at Riverside, Monticello, have been busy builders all summer. She does everything from mowing to handling out supplies. Her 2-year-old son, helped, too.

fession of faith. One Sunday 105 came; five families could not find a place to sit in the tiny sanctuary beside the National Guard Armory, not far from the Pearl River.

Members and leaders decided that the answer to overcrowding was to build. George Lee, director of missions in Lawrence County, suggested that volunteer labor would save a lot on the price. So far, it looks like the cost of materials can be held to \$68,000.

Many Lawrence County churches chipped in to help financially; volunteer workers, mostly from Newhebron, have been busy. But there's still lots to do—a concrete porch to pour, cornices to complete, brick to lay, electricity to install, interior finishing to be done. More volunteers are needed badly.

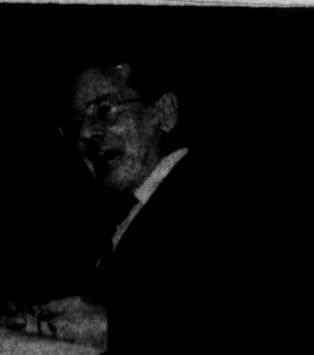
Behind this growth lies an astonishing and miraculous story: J. W. Baker became pastor at Riverside in May, 1980. Four years ago he was pastor at First Church, Noma, Fla., when he had surgery to remove a growth from his brain and to repair a severe aneurism. Two major blood vessels in his brain had grown together, he said, and the walls between them had broken so that blood was being short-

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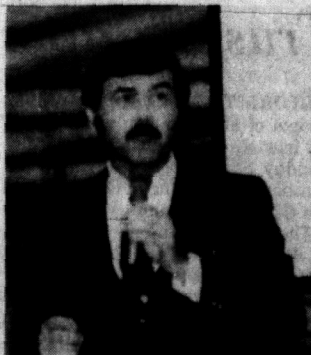


1981 Baptist Men's rally

Jack Glaze, left center, and Roberto Armendariz share a joke in Spanish. Glaze, former missionary in Argentina, is director of the Department of Religion at Mississippi College. Armendariz, former pastor in Mendoza, Argentina, now lives in Houston, Texas. The two were among 600 at the A. E. Wood Coliseum at Mississippi College Aug. 21 for the 1981 Baptist Men's Rally banquet. (And more people came for the program after the banquet.) The meeting, sponsored by the Brotherhood, Mississippi Baptist Convention Board, Paul Harrell, director, was changed from November to August this year for the first time. Glaze and Armendariz took part with Earl Kelly in a presentation of "Mississippi Partners"—in mission with Baptists in Uruguay, Paraguay, and Argentina.



Bill Thom, humorist, Red Oak, Texas, kept the audience laughing during his banquet speech.



Graham Smith, associate pastor, Morrison Heights Church, Clinton, presented special music.



Young men from Briarwood Drive Church, Jackson, introduced the banquet program with a musical presentation. They are Wayne Osborn, pianist; Beau Butler, violinist; Kenny Nowell, guitar; and Robert Springton, guitar. (Photos by Anne McWilliams)



Lambert Mims, Commissioner of Public Works, Mobile, Ala., gave the closing address. He said, "We need to get excited about our testimonies. We must bear down on this thing of being witnesses—being on mission—wherever we are. But first we must have something to share. I am glad that 20 years ago I got hold of something I could share. Ever since God saved me I have tried to share that testimony wherever I go. If you are excited about it, you are on the way to being a missionary."

Convention Board adopts budget of \$13,920,500

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policy in which the employee engaged in those duties would have his pay supplemented to receive full salary but would not receive more than full salary unless his military pay were more than his salary.

A revised plan for the allocation of \$1,500 to each county in the state through the associational missions program was adopted. The appropriation will be contingent on a visit by a member of the staff of the board to discuss work planned and an application filed prior to the post-convention session of the board.

A 6.5 percent cost of living raise and

a possible 2 percent merit raise was authorized for board employees. The board also adopted a measure whereby Mississippi College will be able to sell three acres of land that was donated for ministerial education with the proceeds to be used for that purpose.

Early in the meeting a letter was read from Sam Turner, missionary to Kenya, expressing appreciation for the ministry of the Earl Kellys during a two-week residential seminar for seminary students there.

Brooks Wester, president of the Mississippi Baptist Convention, delivered devotional thoughts to begin the meeting.

The budget committee was made up of Ed Gandy, of Kosciusko, chairman; Marvin Bond of Starkville; Joe McKeever of Columbus; Mrs. Larry Otis of Tupelo; W. E. Phillips of Bay Springs; and Charles Pickering of Laurel.

Yates appointed a committee on board organization made up of Powell Ogletree of Hattiesburg, Elise Curtis of Gulfport, Murry Alexander of Greenville, Clyde Little of Forest, and Bill Webb of Meridian.

In its earlier meeting the Executive Committee authorized \$3,500 from the fund balance to help finance a needlepoint tapestry that will hang on the wall of the Baptist Building. The tapestry will depict Mississippi Baptist history. It was designed by Mississippi artist Lucille Parker.

The \$10,000 emergency plan for financial assistance is designed to aid ministers in transition who have suffered a temporary financial emergency, Kelly said. It is structured into the 1982 budget.

If starting over

Evangelism director would preach more on hell

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help pastors and other staff and church leaders reach people for the Lord. In fact this building (Baptist Building), even the Baptist Record is to help the churches. We don't have any reason to exist if we aren't helping churches."

Chronologically, Collum is 65, but according to one special event in his life, he would claim to be 85. He was pastor of First Baptist Church, Philadelphia, in 1964 when the bodies of three civil rights workers were found in Neshoba County. "I aged 20 years," he said.

Walter Cronkite interviewed him and Collum claimed it was a hatchet job. In a long interview, they used 30 seconds and "took it out of context." Collum took a stand for law and order in his pulpit the Sunday after the discovery of the bodies. The deacons and church body adopted the statement. Responsible Christianity, he said, "knows no national or sectional boundaries or limits." And he noted that though there were racial overtones involved, the case was "concerned strictly and solely with murder."

Collum got hate mail from all over the world, he said, after an interview with the author of a book on the murders.

Pastor's sight restored; 'dead' church revives

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black-out spells, and often stumbled. A doctor in Panama City told him, "If you don't have surgery, you won't live long. If you do, there's a 90 percent chance you will die or become like a vegetable. You have maybe a 10 percent chance to be blind or paralyzed, or both." He offered no hope for a complete recovery.

Baker, having heard that the doctor was an atheist, tried to witness to him, but the doctor said, "I respect your beliefs. You have a right to them, but I don't want to hear any more about them."

He considered changing doctors—looking for one who was a Christian—but he knew this one to be good at his job, and somehow felt compelled to stay with him. After the surgery, the preacher's right arm and right leg were paralyzed. His vision was almost gone. "All I could see was a tiny spot directly in front of me, like looking down a long straw." He was told, "You must give up preaching. You may be able to get about a little eventually with a walker."

A nurse who had assisted the surgeon said, "I must tell you this. While the doctor was operating, he kept muttering to himself, saying over and over, 'There's something to what this man said about God. This is amazing. There's something to what he believes!'"

A few days later, the doctor sat down on Baker's bed and said, "I must apologize to you because I would not listen to your testimony."

"Oh, you need not apologize. . . . But it's true. There is a God and he saved your life. When I cut into your brain, I saw that what I had suspected was even worse than I had thought it would be. To operate on the brain, you must be careful to separate the cells in just the right way. If you make the slightest fraction of error, you can de-

stroy a part of the body's function. As I lifted my scalpel to find the proper place to cut, the cells separated where I needed them to separate—but before I ever touched them."

Later the nurse told Baker that she never saw that doctor operate again without his first stopping to pray.

The Bakers stayed in Florida for a while, but since he was not able to serve as pastor, they moved to Monticello, where their daughter lived. He never tried to use a walker, but kept pulling himself around as best he could without one.

In the spring of 1980 a member of Riverside invited him to preach at the church for a few Sundays. He could not see well enough to read, and would have to preach from memory, but he went ahead and did that.

The first Sunday he preached, two came to Sunday School and six to preaching. The next Sunday they had the same number. When they wanted to call him in May, 1980, as pastor, he told the few, "I'll try, but if I accept, I want all of you to promise to come to Church Training, prayer meeting and all the other services." They did. Soon attendance grew to 15.

Though he'd been ordered not to drive, he sometimes drove short distances. In August, 1980, he was driving the few blocks from his house to town when—bang—his whole vision opened up. He stopped the car and got out and looked all around him. He held his hands up before his eyes and stood there marveling. "People passing by

Many Lawrence County churches chipped in to help financially with the new building at Riverside, Monticello. Volunteer workers, mostly from Riverside and Newhebron, have been busy. But there's still lots to do—a concrete porch to pour, cornices to complete, brick to lay, electricity to install, interior finishing to be done. More volunteers are needed badly.

looked at me strangely," he recalls. "I guess they wondered why I was just standing there looking up and down and all around." All the strength has returned to his right arm and leg, and all this summer he has been working full time on constructing Riverside's new building.

After his sight returned, his sermons gained in power. More and more people came, many on profession of faith. "This church is needed," he said, "for the everyday working man." Overflow Sunday School and Church Training classes meet in the trailer where the pastor and his family live.

The building going up was designed by Dennis Conniff and Neron Smith, Church Architecture department, Mississippi Baptist Convention Board. The sanctuary will be a fellowship hall later when a larger sanctuary is built. Folding doors convert it to six Sunday School rooms for adults, and a kitchen adjoins it. White columns will adorn the porch along the front. Education space provides rooms for Youth 1 and 2, preschool, and nursery. Two classrooms will in future change to a workroom and secretary's office. The pastor's study is in a rear corner. As soon as possible, the old building will be sold and moved.

Up to mid-August of this year, 362 man hours had been given by Newhebron laymen. Eugene Myers, member of the Newhebron Church, has been overseer of this volunteer team. "He is a hard worker and has really pushed

Oklahoma sells

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tries, Oklahoma officials said, because planning includes construction of new, smaller group homes in Duncan, Clinton, Woodward, and McAlester.

Estimated cost of building a new home in Moore and cottages in four parts of the state is \$3.5 million. The remainder of the sale price will be placed in endowments and income from those endowments will be designated for operation of the facilities.

In addition to the Oklahoma City location, the child care ministries currently has homes in Owasso and Madill, as well as a Boys' Ranch Town in Edmond.

The ministries also work through foster homes, adoption services, unwed parent, and family aid programs.

Joe L. Ingram, executive director of the BGCO, noted sale of the home will enable the child care department to double the number of children being served—to an estimated 500—and to provide better services to families in times of crisis and to improve ministries to deprived children.

There are many adults who would like to continue their education but don't have the opportunity to go back to school. Now it will be possible for them to earn college credit without entering a formal classroom.



Photos by Tim Nicholas



Acteens visit Greek ship

This is not the crew of the Good Ship Lollypop. It's volunteers for a special ministry to international seamen. These are girls from the Acteens of Parkway Baptist Church in Jackson. They spent the weekend of Aug. 8 in Gulfport cleaning the seamen's center there and acting as hostesses to visiting seamen. As a special treat, the captain of a Greek ship the Tina B., invited them to visit the ship for a tour. Led by Theresa and Gerald Smith, the eight girls raised their expenses through carwashes and Tupperware sales. The church Women's Missionary Union gave \$100.

Mississippi College, ETV combine for off-campus credit courses

There are many adults who would like to continue their education but don't have the opportunity to go back to school. Now it will be possible for them to earn college credit without entering a formal classroom.

This fall, as part of a major public television project, Mississippi ETV, in collaboration with Mississippi College, will participate in a television program service that will turn local homes and offices into "classrooms."

This adult learning program service, coordinated nationally by the Public Broadcasting Service (PBS), will offer college credit to interested television viewers. The physically disabled, the homebound parent with children, the senior citizen with limited mobility—anyone can participate either for college credit or simply for personal enrichment.

"The American Story: The Beginning Through 1876" is a telecourse that makes the American past a part of the present. It tells the story of the United States from its prehistoric beginnings to its centennial celebration. It reports from the sites of greatest national significance and portrays the lives of many people who have shaped the panorama of American life.

With commentary from distin-

guished historians like Jack Abramowitz and late Supreme Court Justice Tom Clark, "The American Story: The Beginning Through 1876" is an up-close look at America's national heritage. It can be seen at 5 and 5:30 p.m. Sundays, beginning September 6, on the Mississippi ETV Network.

Those desiring college credit through ETV from Mississippi College should contact Dorothy Carpenter, Division of Continuing Education, 924-9766 for information and registration details.

Tax package saves \$100,000 yearly for FMB

RICHMOND, Va. (BP)—President Reagan's \$749 billion five-year tax cut includes provisions which will save the Southern Baptist Foreign Mission Board about \$100,000 a year on the taxable income of its missionaries, according to Carl Johnson, Foreign Mission Board treasurer.

Last year Congress passed a bill exempting from taxes \$20,000 income of each charitable worker in the world's underdeveloped nations. That saved the board nearly \$1 million a year retroactive to 1979, but did not include developed nations.

The Reagan plan excludes \$75,000 per year in income for all Americans abroad, not just charitable workers, and includes all nations, not just underdeveloped ones. The salary exclusion will increase by \$5,000 a year to a maximum of \$95,000 over the next four years.

"The combination of the increase in the income exclusion and the addition of the developed nations will put about \$100,000 a year back into our budget,"

Johnson said. Under the plan effective January 1982, the board no longer will have to pay taxes on the salaries of missionaries working in 11 developed nations, nor on that portion of taxable income above \$20,000.

Some missionary families, because of cost of living factors in high inflation areas, exceed \$20,000 in income to equalize their buying power with missionaries in other parts of the world.

Although no longer liable for U.S. taxes on missionaries living abroad, the board pays about \$200,000 a year in income tax for furloughing missionaries living in the United States and about \$1 million a year in income taxes to foreign governments.

Three from state among top teens

Three Mississippi girls are pictured inside the back cover of the September Accent, magazine for Acteens, after being selected among the "Ten Top Teens of 1981."

The three are Melva Graham, member of Mt. Zion Church, Independence; Tammy Renee Harrison, member of Midway Church, Meridian; and Emily Hughes, member of Mt. Horeb Church, Collins. (Melva has worked for two summers as a Sojourner for the Home Mission Board.)

In applying for this honor, the Acteens must meet high qualifications. The Top Teens are selected from Acteens across the U.S. and were runners-up to those chosen for the National Acteen Panel. In four years of National Acteen Panels, Mississippi has been represented on the panel three years. This year's panelist was Marsha Herrod of Eupora. Others were Susie Washburn of Blue Mountain and Talitha Edwards from Grenada.



Newhebron men lift roof trusses at Riverside.

Sunday School Board

Trustees approve \$126.5 million budget

GLORIETA, N.M. (BP)—A 1981-82 budget of \$126.5 million was adopted by trustees of the Southern Baptist Sunday School Board during their semi-annual meeting at Glorieta Baptist Conference Center.

The budget represents an increase of \$16.6 million over the projected 1980-81 income of \$109.9 million.

The two-day meeting was held with 11 of the 82 trustees unable to attend because the air traffic controllers strike cancelled some flights.

In other actions, the trustees approved a change in the formula for board contributions to the Southern

Baptist Convention, authorized a contribution to the SBC Executive Committee and approved a 1982 conference center rate increase.

The formula change, effective 1982-83 pending approval by the Southern Baptist Convention, is expected to provide an additional \$100,000 to the convention the first year.

An average increase of 11 percent in 1982 summer conference center rates was approved. The conference service fee for persons seventh grade and older will increase by \$3.50, from \$24.00 to \$27.50. Rooms and food service rates also will increase.

As part of board plans to establish a denominational telecommunications network to churches, the trustees authorized the leasing of a satellite transponder and subleasing of unneeded time to recover some of the \$2.1 million first-year cost.

One new product, a resource kit for use with Children's Bible Study materials, was approved to begin publication Oct. 1, 1982.

It should be a great comfort to know that God still has His hands on the steering wheel of the universe.

1982 SBC block room assignments are made

NASHVILLE, Tenn. (BP)—Block room reservations priorities for the 1982 Southern Baptist Convention in New Orleans have been assigned by random drawing.

Tim A. Hedquist, convention manager for the SBC Executive Committee, said the system of drawing to establish priorities for assigning blocks of rooms was established last year.

"Under the policies, people may request blocks of rooms in writing before July 15, and a drawing will be held immediately to determine the priority of assigning the rooms," he said.

Hedquist explained the policy was necessary because there are more requests for blocks of rooms than there are rooms available.

Under convention arrangements, a number of rooms are reserved in the convention city for use when the SBC comes to town. Usually, such arrangements are made three or four years in advance.

At New Orleans, about 6,000 rooms have been reserved for the SBC, work-

ing through the New Orleans Convention Bureau.

Under policies adopted by the Executive Committee, only 40 percent of those rooms are available for block reservations, and there is a limit of 50 rooms per individual or group.

In the drawing for New Orleans assignments, some 91 individuals or groups made requests for block rooms. "We will be able to provide blocks of rooms to only 35 or so of the requests," Hedquist said, explaining the necessity of the draw.

The block room arrangements allow such groups as state conventions, travel agencies, associations and others to request a group of rooms even if they do not know specifically who will occupy them.

When individual room requests begin Oct. 1, they must be assigned for specific individuals and cannot be transferred, Hedquist added.

"The system really was devised to make the system fair to all," he added.

Mississippians earn leadership diplomas

The following leadership diplomas have been received by Mississippi Baptist church organizational leaders during the quarter April-May-June, 1981.

Media Services Diploma: Mrs. Sandra Fitts, First, Corinth.

WMU Baptist Young Women Leadership Diploma: Mrs. Linda Pratt, West Corinth, Corinth.

WMU Baptist Women Leadership Diploma: Mrs. Mattie Putt, West Corinth, Corinth; Mrs. Corinna Russell, West Corinth, Corinth; Mrs. Mildred Jenkins, Pachuta, Pachuta; Ruth Aldridge, Calvary, Jackson; Mrs. Flossie Brumfield, First, Pascagoula.

WMU Officers Leadership Diploma: Mrs. Corinna Russell, West Corinth, Corinth; Mrs. Robert Dent, First, Holly Springs; Mrs. Harry Norman, First, Holly Springs; Mrs. Gordon Sigman, First, Holly Springs.

WMU Girls in Action Leadership Diploma: Mrs. Martha B. Burnham, First, Kosciusko; Mary S. Dorrell, First, Kosciusko; Clydelle Chapman, Falkner, Falkner; Mrs. Jaymie Chapman, Falkner, Falkner; Mrs. Mary L. Bayne, Trinity, Waynesboro; Ruth Aldridge, Calvary, Jackson.

WMU Mission Friends Leadership Diploma: Mrs. Johnny Brewer, First, Moss Point.

Sunday School General Officers Leadership Diploma: Jerril F. Newell, First, Hazlehurst; J. B. Black, Calvary, Jackson; Sara Lee, Calvary, Jackson; Michael Mitchell, Jayess, Jayess; Johnny Williams, Montgomery, Casella; Robert Daniel, Priceville, Tupelo.

Sunday School Children's Leadership Diploma: Lynda Allen, Calvary, Jackson; Mrs. John Gates, Calvary, Jackson; David L. Smith, Calvary, Jackson; Mrs. John Burch, First, Pontotoc; Mrs. Eunice H. Carpenter, First, Pontotoc; Mary Bayne, Trinity, Waynesboro; Mrs. C. W. Auwarter, Calvary, Jackson; Mrs. J. S. Barnett, Calvary, Jackson.

Sunday School Youth Leadership Diploma: Mrs. Francis C. Cooper, Calvary, Jackson; Mrs. Ruth E. Ainsworth, Morrison Hgt., Clinton; Mrs. Mary L. Bayne, Trinity, Waynesboro; Mrs. Barbara Daniel, Priceville, Tupelo; Mrs. Brenda Tyner, South Side, Meridian.

Sunday School Advanced General Officers Diploma: Michael J. Mitchell, Jayess, Jayess.

Sunday School Adult Leadership Diploma: Mrs. Carey Littlejohn, Calvary, Jackson; Robert Daniel, Priceville, Tupelo; Mrs. Mary L. Bayne, Trinity, Waynesboro.

Sunday School Preschool Leadership Diploma: Jerry Bell, First, Pontotoc; Mrs. Wayne Carter, First, Pontotoc; Mrs. George Duff, First, Pon-

totoc; Mrs. Joel Hale, First, Pontotoc; Buddy Montgomery, First, Pontotoc; Mrs. Mike Montgomery, First, Pontotoc; Mrs. Billy Sewell, First, Pontotoc; Mrs. Billy Young, First, Pontotoc; Mrs. Bill Stewart, First, Pontotoc.

Church Training Adult Leadership Diploma: Mrs. Mary Bayne, Trinity, Waynesboro.

Church Training General Officers Leadership Diploma: Mrs. Mary Bayne, Trinity, Waynesboro.

Church Training Preschool Leadership Diploma: Mrs. Alvin Ashmore, First, Pontotoc; Mrs. Ray Clement, First, Pontotoc; Mrs. Earl Poe, First, Pontotoc; Mrs. Billy Sewell, First, Pontotoc; Mrs. Wayne Carter, First, Pontotoc.

Church Training Children's Leadership Diploma: Mrs. Mary Bayne, Trinity, Waynesboro.

Church Training Youth Leadership Diploma: Mrs. Mary Bayne, Trinity, Waynesboro.

Brotherhood General Officers Leadership Diploma: Johnny Williams, Montgomery, Summit.

WMU Associational Leadership Diploma: Mary Lee Bayne, Trinity, Waynesboro; Ella Henson, New Hope, Tupelo.

Deacon Ministry Diploma: Tommy Barber, Calvary, Columbia; A. B. Godfrey, West Heights, Pontotoc; J. E. Albritton, New Zion, Braxton; Benjie Andrews, New Zion, Braxton; G. W. Shorter, New Zion, Braxton; Albert Bridges, New Zion, Braxton; Gerald Davis, New Zion, Braxton; Teddy Hart, New Zion, Braxton; James E. Dear, New Zion, Braxton; James K. Dear, New Zion, Braxton; Ernest Wright, New Zion, Braxton.

Baptist Doctrine Diploma: Robert S. Clark, Zion, Pontotoc.

Brotherhood Baptist Men Leadership Diploma: Russell B. Griffin, First, Brandon.

Missions Adult Diploma: Robert S. Clark, Zion, Pontotoc; Russell B. Griffin, First, Brandon.

Church Recreation Leadership Diploma: Mrs. Mary Bayne, Trinity, Waynesboro.

Bible Survey Diploma: Mrs. F. Cox, Paul, Scobey; Mrs. Mavis T. Cox, Paul, Scobey; Ben C. Kennedy, Paul, Scobey; Mrs. Jane S. Kennedy, Paul, Scobey; R. Leon Kennedy, Paul, Scobey; Mary Y. Lane, Paul, Scobey; Mrs. Minnie Logan, Paul, Scobey; M. Joe Y. Young, Paul, Scobey; Mrs. Joanne A. Young, Paul, Scobey; Mrs. Peggy B. Thompson, Paul, Scobey; Herman A. Simpson, Jr., Paul, Scobey; Mrs. Rachel Rutledge, Paul, Scobey; Mrs. Bettie Simpson, Paul, Scobey; James H. Rutledge, Paul, Scobey; Mrs. Minnie Logan, Paul, Scobey.

Nine earn degrees from N. O.

Nine Mississippians or former Mississippians were among 50 persons who completed requirements for graduation from New Orleans Seminary during the summer. This group of graduates brought to more than 340 the members of the 1981 class, the largest in history.

Beverly Chambers, a native of Pontotoc, received the Master of Religious Education degree. She is the daughter of Mr. and Mrs. Charles Chambers, Jr. of Tupelo.

John Hilton Voss, native of Jackson and the son of Mrs. Evelyn Massey of Purvis, received the Master of Divinity degree.

Richard (Rick) Timothy Alford, a native of Moss Point, received the Master of Divinity degree. He is the son of Mrs. Deanna Farmer of Slidell, La. and is married to the former Sylvia Michell Grant.

Kenneth L. Anderson, a native of Grenada, received the Master of Divinity degree. He is the son of Mr. and Mrs. G. L. Anderson of Tupelo, and is married to the former Candy Phillips.

Fred R. Harwell, a native of

Laurel, received the Master of Divinity degree. He is the son of Mr. and Mrs. Fred R. Harwell, Sr. of Ellisville, Mississippi and is married to the former Paulette Waldrop.

E. Bruce Gresham, a native of Spanish Fort, Ala., received the Master of Religious Education degree. He is the son of Mr. and Mrs. H. E. Gresham of Spanish Fort, Ala. and is married to the former M. Evelyn Paul.

Robert W. Ham, a native of Gulfport, received the Master of Church Music degree. He is the son of Mr. and Mrs. J. K. Ham of Gulfport, and is married to the former Diane Eddins.

Jon Wayne Nichols, a native of Meridian, received the Associate of Divinity in Pastoral Ministry degree. He is the son of Mrs. Marie Nichols of Meridian, and is married to the former Frances Maddox.

James W. (Jim) Everett, a native of Brandon, received the Master of Religious Education degree. He is the son of Rev. and Mrs. J. P. Everett of Brandon, and is married to the former Janet Jackson.



Okolona youths witness in Smokies

Sixty-three youths, and chaperones from Okolona, went to Gatlinburg, Tenn. in July. They were assigned through the Home Mission Board to assist in the Smoky Mountain resort ministry to campers. The teens led day camps in five campgrounds near Gatlinburg and worship services each evening. Three people received Jesus during the day camp sessions.

The pastor of First Church, Okolona is James Parker. Staff leaders on this endeavor were Mike Parks, minister of music, and Paula Williamson, minister of education and youth. Chaperones were Clara and Morris Bell, Sue Chandler, Bonnie and Dewey Cox, Wilma Earnest, Louise Gordon, Faye Hurt, Jo Parks, Lois Turner, and Bobby Gene and Del Young.

Texas' Baptist army will march on Brazil

(Continued from page 1)

receive and read the testimonies. Many say with amazement, "You came all the way from Texas to tell us about Jesus."

Southern Baptist missionaries agree that Brazil is one of the most responsive nations to the gospel on earth. Brazil is traditionally Catholic, but the influence of Catholicism has diminished, and there is a nationwide spiritual hunger, says Mission to Brazil Coordinator Bill Damon. Often people have filled the void with spirit worship, a mixture of Catholic traditions and African voodoo.

Besides the volunteers going to Brazil, thousands of Texas Baptists are participating in a massive prayer lift in which 1,000 churches in Texas are prayer partners with churches in Brazil. Also, a special 66 days of prayer are being observed on two continents from United States Independence Day July 4 through Brazil Independence Day Sept. 7.

Since December 1980, Texas Baptists have given about \$750,000 to support major cities evangelism in Brazil, above their special gifts for foreign

missions worldwide.

Besides evangelistic work, volunteers are helping to construct churches and encampment facilities to provide for the thousands of new Brazilian Baptists.

Wyoming Fellowship will seek convention status

(Continued from page 1)

compass several states, to cover work in all 50 states. It requires new state conventions to have a minimum of 70 constituted churches and 10,000 members, 60 constituted churches and 11,250 members, or 50 constituted churches and 12,500 members.

Wyoming Baptists, who contribute 4 percent of the Northern Plains Convention budget, increased total giving from \$1.1 million in 1976 to \$2.4 million in 1980, according to the fact-finding committee's report.

Herbert Whitten, interim operating committee chairman and pastor of Mountain View Baptist Church in Casper, Wyo., said, "We've had 12 new churches constituted in that time and we're projecting 60 churches and 13,722 members by 1984."

Following approval by the Wyoming fellowship, the proposal was to be presented to the Northern Plains Baptist Convention's administrative committee and then to the convention's executive board for approval in September, Owen reported. The board also will be asked to recognize the Wyoming organization as an official fellowship seeking full convention status, an act necessary to become eligible for Home Mission Board financial aid.

An interim steering committee led by Herrington will guide the fellowship until it becomes a convention, Whitten explained.

Messengers at the Casper Mountain meeting also named Casper as the new convention headquarters site and accepted the offer of Mountain View Baptist Church's mobile chapel for temporary office until property can be purchased.

Owen described the step taken by Wyoming Baptists as "normal and healthy development for a growing state." According to Herrington, the spirit of the meeting was "very enthusiastic and unified, even electric."

The adopted budget of \$70,410 for operating reserves "will require sacrifice from Wyoming churches," Whitten noted. He added that the fellowship's unanimous vote to move toward becoming a state convention "reflects the people of Wyoming have sought God's will and are moving with the conviction that he is leading."

work. Upon returning to Mexico, the team hopes to increase their home missions among their people.

Even before the team arrived in the United States they began to see evidence of God's will working in their lives.

Angeles Arriola gave up her medical studies for the summer to participate. To participate, she had to get permission from her father, who has only been a Christian for a year.

Elisa Ramirez's mother did not want Elise to come and give up her church responsibilities for the summer. "But I told her if God is calling me to go there, there is a purpose in it," she said.

The National Student Circle in Mexico, equivalent to the Baptist Student Union, raised about half the money for the project. The 10 circles have about 100 active members, and they raised more than \$1,000 in seven months. Baptist student groups in Louisiana, Mississippi and Alabama raised the rest.

Everybody has his shortcomings. Try to like people for their longcomings.

Staff Changes

Kathy Anderson, music secretary at First Church, Starkville for more than eight years, has resigned to return to Mississippi State University to do additional study in music education. She will also serve as a secretary part time to the choral director at MSU, and will continue to serve as church pianist and coordinator of preschool and children's choirs at First Baptist Church.

Jenny Reed is the new music secretary at First Church, Starkville. She is a graduate of the University of Mississippi where she also taught as a graduate assistant. An active participant in the church music ministry, she began her duties on Aug. 10.

Tommy Shumate, minister of college and singles at First Baptist Church, Jackson, has resigned to be fulltime associate to Chester Swor.

Jefferson City, Tenn. (BP)—The R. J. Leeper family of Jefferson County has made a gift of real estate valued over \$350,000 to Carson-Newman College as part of the institution's Vision '80s Campaign.

Shady Grove Church (Cophah) has called Danny Watkins as pastor. He succeeds Ronald Burch who moved to Plantersville Church. For three years Watkins has been associate pastor of Parkway Church, Jackson. He is a native of Baton Rouge, La., and a graduate of Mississippi College and New Orleans Seminary. He and his wife Sue Ellen have one son, Wade.

Bill Wade, minister of music at Bay Vista (Gulf Coast) has resigned to accept a church position near Foley, Ala.

Sharon Church (Gulf Coast) has called Bobby Quick as minister of youth.

David O. Briscoe has accepted the pastorate of First Church, McLain, Greene County. He and his family were welcomed with a pounding and reception. Briscoe, a graduate of Clarke and William Carey, expects to receive his degree from New Orleans Seminary in December, 1981. He goes from the New Henleyfield Church, Carriere.

Thursday, August 27, 1981

BAPTIST RECORD PAGE 3

Irrigation project in Brazil —a line to Living Water

GRAVATA, Brazil—Even before it was finished, a residential water project in Gravata, Brazil, met a critical need for the community's people.

Their pay for digging the system's ditches bought food to get them through the critical months between a drought and the next harvest.

Under the direction of a young Brazilian, the people dug ditches throughout the hot summer, in temperatures nearly always above 104 degrees. Nearly half of the lines went through rock and much of it had to be blasted with dynamite.

But in three months, the people of Gravata had carved out more than five kilometers of ditches and laid that much pipe, says Edward Trott, Southern Baptist missionary working with the Riverside Better Life Project, of which the water system is only a part.

The Better Life Project, financed largely by Southern Baptist relief funds, aims to improve the life of Gravata residents by providing good residential water and an irrigation system and organizing a cooperative to run the system.

The irrigation system is being built now, but the residential water system was inaugurated in May with a plaque saying that the system was given by Baptists "in the name of our Lord to the people of Gravata," says Trott.

Two Baptist engineers, Don Riddell and Don Rice, both teachers at Texas A & M University, were sent by First Baptist Church, Bryan, Texas, to help plan the irrigation system, but also gave valuable advice on building the residential system, says Trott. They

suggested laying perforated pipe under the sands below the Piranhas River, forming a natural filtering plant which now delivers five liters of water per second.

Trott says that the best part of the Better Life Project is that it is meeting its main objective—"Leading people to accept Jesus Christ as Lord."

During a revival which preceded the well dedication, 36 people made decisions to accept Christ and two others who had strayed from the church asked for reconciliation.

(Trott, whose wife is from Meridian, served eight months in 1976-77 as missionary in residence at the Department of Stewardship and Cooperative Program Promotion of the Mississippi Baptist Convention Board.)

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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Electronics ministry . . .

Let's see what we can do

I must confess at the beginning that I know next to nothing about the vast expanse of electronic communications. I have a son who is interested in entering the field, and I hope he makes it. It certainly seems to offer unlimited possibilities.

As for myself, however, I fear I must remain in ignorance.

That fact, however, does not indicate a lack of interest. In fact, in college I majored in radio with the intention of becoming a radio news writer. At that point in time, however, the demand for radio newsmen was little above zero, if any, and I stayed in college to take a few graduate courses in English, one of my two minors (history was the other) and to take undergraduate courses in journalism with the hope of enhancing my possibilities as a radio news writer. That didn't happen, but I did get a job on a daily newspaper. That led to a religious vocation call, enrollment at Southwestern Seminary, a career at the Baptist Standard in Texas, and on to California and to Mississippi.

So much for that. It was meant only to indicate an abundance of interest in electronic communications. The fact of total ignorance remains, however.

But even in my lack of knowledge I can appreciate the tremendous possibilities that are present. One person can stand in one spot and address listeners anywhere on earth and in every area of the earth at once.

This became true particularly with the advent of the communications satellites.

Southern Baptists have signed contracts for the full-time use of transponders on a satellite that is to be put in orbit by Southern Pacific Communications in 1984.

First, what's a transponder? I wish I knew. All I know is that it is a fixture on a satellite that allows reception of signals beamed from earth and makes possible their re-transmission to earth stations, generally known as dishes.

What's a dish? Here we go again. It's what receives the signal from the

transponder and makes it available for broadcast. That is done by the transmitter. Don't ask. All I know is that a transmitter generally operates in conjunction with a tall tower.

Of course, cable transmission is becoming more and more a factor also.

So Southern Baptists are getting into this type of operation with both feet for the purpose of witnessing to the world, in ways in addition to those that we are already using.

This is electronic ministry, yes. We have seen this type of ministry going on for years and have heard of the budgets of \$30 million, \$50 million, and above that have been needed to carry on this type of witnessing. For much, much less Southern Baptists will be able to do it just as well, if not better and not once a week but around the clock. For instance, the Southern Baptist Radio and Television Commission will lease a transponder for a year of exclusive, 24-hour use for an annual figure of \$2.1 million.

Southern Baptists have been footing

the bill for a great deal of the electronic ministry that has been going on already. The money is there. The transponder lease is not the total cost, of course. There will be many other expenses. But for figures such as \$5 million or \$10 million a year we can be in a world-wide ministry that will boggle our imaginations. It will not compete with our present missions efforts. It will enhance them.

The time has come to funnel that money into Southern Baptist efforts.

This is a big industry and growing bigger. It offers astounding possibilities in world-wide witnessing. Southern Baptists are becoming involved in these tremendous communications possibilities in a number of areas. They have their place and their purpose to serve in an effort to try to win a world to Christ that is going in the other direction at breakneck speed. Only with these kinds of communications efforts can we expect to get the job done.

Let's see what we can do. — DTM

Church salaries . . .

Still affected by inflation

Perhaps the upward streak of inflation has been moderated to some extent, but it is still a reality. There does not seem to be any way of altering the cycle that causes wages and prices to chase each other up a non-ending ladder.

The ravages of inflation are problems enough, but there are additional problems that sometimes escape attention. These problems are felt in the households of those folks who are paid salaries by organizations that have no one particularly designated to keep an

eye on the adequacy of salaries. Churches, to a great extent, fall into this category. Though it not particularly anyone's fault, church salaries many times are antiquated through lack of attention. And keeping church salaries below adequate levels will not solve the inflation problem.

So while budgets are being prepared for 1982, attention should be given to the salaries that are being paid. The first question, of course, is whether or not those salaries are adequate for the present time. And if they are, it is a

foregone conclusion that they will not be adequate at the present level for next year.

The church staff is not likely to be of much help in the effort to determine adequate salaries. Information is going to have to come from somewhere else. One good source is the Department of Church-Minister Relations and Annuity, Box 530, Jackson, MS 39205. Clifton Perkins is director of the department.

And while the salaries are being

examined, it will be a good time to review the retirement program. Church staff people move from church to church as the Lord leads, and their retirement programs are only as good as worst of any of the churches where they serve. Any church should not want to be classified in this category. The address is the same as that above, and Bill Sellers is the annuity representative.

A telephone call will receive attention. The numbers are 968-3827 for Perkins and 968-3828 for Sellers.

Letters To The Editor

Pastors' conference finances

Editor:

It's my joy to write this happy news to my fellow pastors. So many had asked since the Pastor's Conference if we had collected enough offering to meet our expenses.

We received the final bills last week, and according to Kenneth Wayne Fields, our Secretary-Treasurer, here's the way it looks:

Total cost of 1981 Pastor's Conference \$18,021.54. (This includes hall rental and insurance, stage, stage hands, sound and lights, printing, advance preparation, telephone, postage and Minister's Wives Luncheon gift.) Total collection \$20,738.30. (Includes balance from 1980 Pastor's Conference). Balance turned over to Ed Young and 1982 Pastor's Conference officers \$2,716.76.

but one brother's check bounced!

The expenses were slightly less than we had projected due to some savings we were able to make through the efforts of Tim Hedquist and the Executive Committee in stage costs.

On behalf of the 1981 Pastor's Conference officers, the worship leaders and participants, thank you from the depths of our heart. You came through again!

Your prayers, encouragement, love, appreciation, and support made for a holy celebration; and I believe we experienced the power and presence of our living Lord Jesus.

Jim Henry, President
1981 Pastor's Conference

Lake Washington

Editor:

Our Church is planning a homecoming November 1st. We are trying to contact all former pastors of Greenfield Baptist Church and Glen Allen Baptist Church. These two churches joined together to form Washington First Baptist Church.

We would appreciate it if you could place an article in the Baptist Record requesting any information concerning former pastors of these churches.

This information can be sent to:

Lake Washington First Baptist Church

P. O. Box 258
Glen Allen, Miss. 38744

Thank you very much for your cooperation.

Virginia Stockton
Church Secretary

Alaska vacancy

Editor:

I would like for you to print in the Baptist Record the following vacancy: Minister of education, Faith Baptist Church 424D Wisconsin Ave., Anchorage, Alaska, 99503. Send resume to above address.

Thank you,
James Taylor
Crestview Baptist Church
Petal

Headline hunter

Editor:

A headline hunter got some by alleging that children trained in the Christian faith have lower IQs, on the basis of superficial study and inadequate information. Mediocre men who revel in smearing religion failed to let us know what makes her an infallible and inflexible authority. How much exposure has she had to the American way of life? Whence comes this blatant belligerent animus against religion which often evidences guilt complexes? Missing is any sign of extensive experience, wide reading, above the surface understanding of religion and genuine erudite intellectuality. Might psychiatric delineation reveal that bigotry against Baptists, Catholics and fundamentalists stems from an inferiority complex? Could it be that they have something of which some others are jealous? Sociology and parroting prejudices are not identical even at universities not notorious as centers of understanding historic Americanism. Some who have studied at more universities, been on more

prestigious scholarly programs, read more books and written more volumes can witness that most of the better students in this area are Baptists and many others Catholics and fundamentalists. Many problem children suffer from an unfortunate anti-religious background and plaster over their

Rudyard Kipling wrote years ago:
In August was the Jackal born;
The rains came in September;
"Now such a fearful flood as this,"
Quoth he, "I can't remember."

Charles G. Hamilton
Aberdeen

Ridgecrest column

Editor:

Anne Washburn McWilliams' column on Ridgecrest took me back to the summer of 1943 and 1944 when I was a staffer. Everything in her beautiful column I could identify with a different set of fellow staffers, many of whom are SBC leaders today.

Ridgecrest is "a mountain where God is," and I'm grateful for what happened in my life in 1943-44 and what continues to happen there every summer!

Frank Hart Smith
Church Recreation Department
Baptist Sunday School Board
Nashville, TN 37234

Why not just quit? There must be a way

RICHMOND, Va.—As she flew over one little Kenyan village after another—most so isolated that the people have never heard the message of Christ's saving love—and realized there were thousands of places like those around the world, a startling question came to Helen Jean Parks' mind.

Why don't we just quit?
The question wouldn't go away, she said, joining her husband, Foreign Mission Board President R. Keith Parks, in a report of their recent trip to Eastern and Southern Africa.

"I thought how we are the richest country in the world and yet use most of our wealth on ourselves, our churches and institutions. We have more trained Christian leaders and workers in this nation than any other nation in the world and yet we add more and more to the staffs of our churches and institutions when there are so many places like this that have never heard."

"Those of us who have gone as mis-

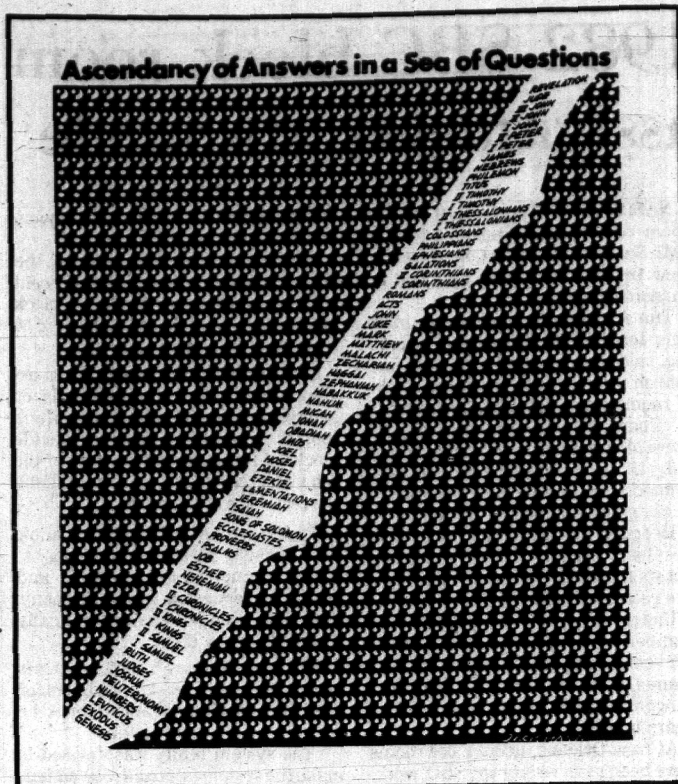
sionaries often have been unwilling to live in places like this and bear the gospel to the hardship and remote areas where they have even less of a chance to hear. And we have been unwilling to be living sacrifices to change a world and make it possible for all to hear."

So why don't we just quit?
Two thoughts came to her—the best answers she could find. "The first was, if he told us to take the gospel to the whole world, then it surely must be possible."

The second came from Matthew 14 where Jesus feeds the multitude. "If we give him our all—not just our tenth, or our best—but our all, and he blesses it, it will be enough."

Storms make a strong tree, testings make a strong Christian. — Anonymous

I do not pray for a lighter load but for a stronger back. — Phillips Brooks



Faces And Places By Anne Washburn McWilliams Trailblazer

Last week I told you about having lunch at the home of Ferris and Mary Lillian Peters Whitten Batson, near Wiggins, and promised to tell you more about her.

When I was doing some research on pioneer musicians, I sent a questionnaire to Mary Lillian at Macon. (For 50 years, 1930-80, she was connected with the choir at First Church, Macon. For most of those years she was church pianist or organist and director of music.) In reply, she sent me a book, *History of First Baptist Church, Macon, 1835-1960* (she is author of Chapter 9, on music).

I have since learned that Mary Lillian has done some pioneering herself. For instance: In 1930 she introduced public school music, vocal and instrumental, into the Macon schools. In 1949, she organized the first orchestra for the staff at Ridgecrest, N.C. "This was experimental," she said, "We didn't know how the congregation would react—but they liked it." In the 1920's she was one of the state's first female band directors while she was teaching at Rosedale, and helped to organize the first Mississippi Band Directors' Association. In 1933, she was the first woman (I think) to become a member of the Rotary Club at Macon. The Depression had lowered morale, so she started playing the piano for Rotary Club meetings; singing gave the men's spirits a lift and they voted her an honorary member.

R. D. Pearson, long time pastor at First, Macon, once said, "There are three things of great beauty that may be experienced in human life, namely one, to be endowed with talent; two, to give oneself diligently in developing the talent that has been bestowed; and three, to devote self to the using of such talent in God's service and so blessing the lives that one touches along life's way. These three things we have seen in the life of Mary Lillian. . . . She is a teacher, encourager, inspirer, and leader . . ."

Versatile and vivacious, she has belonged to lots of clubs (National Federation of Music Clubs, Lyric Club, Magna Charta Dames, Clan Gregor Society of America, etc.) She loves children (has a son and daughter of her own and two stepsons) and likes growing things, gardens, history, writing poetry, and—especially—doing genealogical research. She was organizing regent in 1956 of the Dancing Rabbit Chapter, DAR, Macon. With her sister, Eddie Inez Peters Holoman (Mrs. J. C.) of Grenada, she wrote *Peters, Vaughan, Russell and Related Families*, a book on their father's lines, copyright 1980 (for sale by the authors). "Anything about me would not be complete without mention of my sister," she said. "She is a woman with deep spiritual perception."

Mary Lillian was born at Mashulaville, daughter of Pauline Elizabeth Glenn Peters (of Scottish lineage) and Charles Peters. Her father died when she was 11; one of her two brothers died at 23 of a heart attack.

She began playing the organ (reed-pump) at age 8, and did her early years of piano practice on a square grand that had been a gift to her grand-



mother. At 15, she was graduated with honors from high school and then taught two years before entering college. She got a B.S. degree from USM and did graduate study there and at the Cincinnati Conservatory of Music, where she also taught sight-singing.

She taught music in public schools for 38½ years, 29½ of them at Macon. When Macon-Noxubee County Chamber of Commerce named her Woman of the Year in 1974, one speaker said, "She has always received much of her pupils, but given much more in return, teaching not only all aspects of music, but also self-confidence, discipline, and a true appreciation of cultural things. She encourages individual and group competition."

She has played cornet in the American Legion Band and directed that band in Macon. She wrote the official song for Camp Rockbrook, the state Y-Teen camp, has been a member of the state YWCA board of directors, and has led music for many conventions and summer camps. She compiled a book for the Noxubee County Historical Society on church musicians from the Civil War to 1972.

She helped to plan and write *Church Music, RFD*, published by the Church Music department, Mississippi Baptist Convention Board.

Her husband, W. W. Whitten, died in 1972. Then last year she married Ferris Batson, retired university professor and horticulturist. They traveled to the British Isles together, and took a trip on the Mississippi Queen from New Orleans to Vicksburg. She wrote a 61-page diary about the river trip. "That's a trip you should not miss," she told me, her blue eyes full of enthusiasm.

"I've traveled a lot of rough roads in my life," she said, "but I depend on the Lord to be with me," she said. She made a commitment during college to tithe. She began with her next job and has continued to tithe. "Bring ye all the tithes into the storehouse," the hymn says, "all your money, talents, time, and love . . ." It seems to me that Mary Lillian has heeded the words of that song.

Book Reviews

FIVE WHO FOUND THE KINGDOM by Sandol Stoddard (Doubleday, 119 pp., \$8.95). These are stories of Jesus, as told by five children who might have known him at different times in his life. Joshua worked at an inn, and saw the baby Jesus the night he was born in a stable. Naomi played with Jesus when they were children in Nazareth. Nathan, a mute, was healed by Jesus and then took part in the miracle of loaves and fishes. Susanah, a niece of Mary and Martha, helped Martha cook supper for Jesus. Michael, a British slave boy, witnessed events leading up to the crucifixion, and saw Jesus in the garden on the morning of the resurrection. The book is unusual and imaginative. Descriptions of life in those days ring with authenticity. And as Carl Petering, a Presbyterian chaplain, noted, "the sense of awe and mystery comes through in a childlike fascination with the person of Jesus . . ." This book calls its readers to commitment to Jesus, and to follow Him . . . The text is polished and clearcut, beautiful and lyrical. The graceful illustrations were done by Robert Sabin. All ages, not just children, will be likely to enjoy this volume. —AWM

First, Calhoun City, will hear former pastors, and dedicate buildings

First Church, Calhoun City will celebrate its 75th anniversary Sept. 13 and will dedicate its new facilities, a fellowship hall, kitchen, library, conference room, and education space.

All former pastors who are now living will participate in the morning

New Orleans Baptists provide chaplain for out of city patients

Chaplain, W. O. Cottingham, pastor of a Baptist church in the New Orleans area for 21 years, has been asked to serve as Association Chaplain. He will provide assistance to any pastor or church who needs his services. Cottingham may be contacted through the Southern Baptist Hospital, Pastoral Care

Carroll-Montgomery teams build, teach at Philippi

Carroll-Montgomery Association sent out three groups during July to West Virginia, to undertake mission projects there. They worked at the Philippi Church with Pastor John Allen Wade, formerly a pastor in the Carroll-Montgomery Association.

Items Wade had listed for them to build were: three outside doorsteps, a platform from the pulpit, two partitions for Sunday School rooms, two bath rooms (including fixtures, walls, and sewage lines), small cabinets for three Sunday School rooms, one cabinet for books and hymnals. Outside landscaping and gutters were also in the plans, plus VBS and revival services.

The first group from the associations representing eight churches left July 8 and included: Joe and Mae Hardin, First Baptist; Irene Watson and Michelle Hooks, N. Carrollton; Gary Moore, Providence; Linda Tierce, Stewart; Peggy Hatcock, Southside; Betty Ferguson and Betty Shirley of Vaiden; and Amie Stepp of North Carrollton Church.

The second group left Thursday, July 9, all from Carrollton: George Smith, pastor, wife Miriam and three

service at 10:45. They are J. D. Walker, Saltito; Clarence H. Cutrell, Jackson; Lewis A. Curtis, Graceville, Fla.; Bill R. Baker, Clinton; and Charles C. Brock, Murphy, N.C.

The music for the morning service will be directed by Mrs. Edward A. Pryor, who served as the church's

Department (phone 504-899-9311) or through the Baptist Association of Greater New Orleans (504-282-1428) or he may be contacted at his home (504-729-2918).

A ministry to provide pastoral care to out-of-city Baptists who go to New Orleans to receive medical care is available through the efforts of the Baptist Association of Greater New Orleans and the Southern Baptist Hospital of New Orleans.

Too many people are like buttons—always popping off at the wrong time.

music director for over 50 years.

A noon meal will be served at the church, followed by the dedication service and open house. The 7:30 p.m. service, led by the pastor, Anthony S. Kay, and the minister of music, Jim Keyser, will climax the day's activities.

Homecomings

Madden Church will have homecoming day on Sunday, Aug. 30. Gerald Buckley, pastor of Parkway, Natchez, and a former pastor at Madden, will be guest speaker. The schedule will include Sunday School at 10 a.m.; worship service at 11 a.m.; dinner on the grounds at 12 noon; and a music service at 1:30 p.m. Roy McKay, pastor, said that present and former members who have contributed much to the church will be recognized, and that a special offering will be taken for the building fund. (The church has built an addition.) Present and former church members will present special music. A history of the church will be read.

Mt. Zion Church, Independence (Tate), will have homecoming Aug. 30. Jimmy Walker, one of Mt. Zion's own who has gone out as pastor, will speak at 11 a.m.

A time for fellowship will be provided around the table at noon. An afternoon program is being planned; former pastors and members will be recognized. Austin Moore, Jr., is pastor.

Artesia Church (Lowndes) has announced that September 20 will be homecoming day and that a noon meal will be served at the church. Billy Hunt, former pastor, will be guest speaker. Ben Yarber is pastor.

Santa Cruz, Bolivia (EP)—The Bolivian Baptist Convention recently honored one of the first converts of missionaries from the Brazilian Baptist Convention. During a rally in Santa Cruz, Hernan Arteaga, president of the Bolivian Baptist Convention, presented a plaque to Mrs. Stain Chavez for 34 years of faithfulness. Mrs. Chavez's conversion came under the ministry of the first Brazilian missionaries appointed to Bolivia. The faithful couple were called liars, deceitful and crazy foreigners, and were persecuted bitterly during their first years in Santa Cruz.

Mrs. Eunice Bryant will speak at Cliff Temple Church, Natchez (Adams), at 6 p.m. Aug. 30, on "Cults in Mississippi."

Mrs. Bryant lives in Jackson, where her husband, Hollis Bryant, serves as a consultant in the Cooperative Missions department.

She previously served as a home missionary in Alaska.

Her speech will be a feature of Church Training at Cliff Temple Church. A fellowship, including a question and answer time, will follow her speech. W. G. Dowdy is pastor.

Nancy Ward, daughter of Mr. and Mrs. Dan Ward of Vicksburg, and member of Highland Church, Vicksburg, has entered Southern Seminary, Louisville, Ky. She was graduated from MUW, Spring, 1981, with a major in child development and family relations, and has a special interest in working with children with hearing and language disorders. At Glorieta in 1972 she made public her decision to enter full-time Christian ministry.

Dena Davis, member of First Church, Jackson, has resigned as receptionist in the Church Music department, Mississippi Baptist Convention Board, to enter Southwestern Seminary, Fort Worth, Tex. She is the daughter of Mr. and Mrs. G. T. Davis of Laurel, and is a graduate of Belhaven College.

Mrs. W. Douglas Hudgins, wife of the Mississippi Baptist Convention's former executive secretary, continues to be seriously ill at her home in Jackson. She suffered a heart attack on March 23 and on the following day a stroke. After long days in Baptist Hospital she spent eight weeks in the Methodist Rehab Center. After some improvement had been noted she was allowed to return home but after five days had to return to the hospital where she experienced a second heart trauma. Mrs. Hudgins is now back at home with attendants around the clock. Her husband asked that friends over the state remember her and her family in these critical days.

Maddie B. Courson, wife of the late pastor, J. L. Courson, died Aug. 20 at Tom Bailey Memorial Hospital, Macon. Her husband, a Baptist preacher in Mississippi for 58 years, died July 22, only a few weeks before his wife's death. Survivors include four daughters.

Pain, God's megaphone, can drive me away from him. I can hate God for making such misery. Or, on the other hand, it can drive me to him. — Philip Yancy



Men from Calhoun County Association work on siding for Rocky Branch Baptist Church.

Calhoun men build in own county

The men of Calhoun County Baptist Association have been working in their own association this year helping build fellowship halls, kitchens, and educational space on five churches.

Heretofore, groups from the churches have been going for the last few years to other areas to aid in construction and conduct Vacation Bible Schools, surveys, and Backyard Bible Clubs.

Churches that have received help in this association work projects are: Pilgrims Rest Baptist Church, Houka, Jerry Roberson, pastor; Antioch Baptist Church, Bruce, James West, pastor; Rocky Branch Baptist Church, Bruce, John Stewart, pastor; Sherman Baptist Church, Water Valley, Frank Lovelady was pastor; Parker Baptist Church, Bruce, Billy Hill, pastor.

Some 75 men from the association worked on these churches, and the women of each church furnished the noon meals.

Revival Dates

Lucedale, First (George): Aug. 30-Sept. 4; Sunday services at 11 a.m. and 7 p.m.; weekday services at noon and 7 p.m.; John Bob Riddle, evangelist; Price Harris, directing music; Johnny Walker, pastor.

Oak Grove (Miss. Assoc.): Sept. 3-5; services Thurs. and Fri. at 7:30 p.m.; Saturday at 11 a.m. and 2 p.m.; with dinner at the church; Buford Easley, pastor, Williams Boulevard, New Orleans, La., and a former pastor in Mississippi Association, evangelist; Jim Hearn, pastor.

Lula Church, Lula: Aug. 30-Sept. 4; services at 10 a.m. and 7:30 p.m.; Vincent B. Smith, pastor of North Clarendon Church, Avondale Estates, Ga., evangelist; Tommy Howard, minister of music; First Church, Leland, director.

Center Ridge Church, Yazoo City: Aug. 29-30; Landrum P. Leavell, president, New Orleans Seminary, evangelist; Kathryn Barfield, Yazoo City, conducting the music; services on Friday and Saturday, 7:30 p.m.; Sunday, 11 a.m. and 7 p.m.; Al Homer, Jr., pastor.

Goodyear Church, Picayune: Aug. 28, 29, 30; Clyde Francisco, professor of Old Testament interpretation at Southern Seminary, preaching; Steve Chastain, minister of music at Goodyear, leading the music; services at 7:30 p.m. Friday and Saturday; 11 a.m. and 7 p.m. on Sunday; Darryl Wood, pastor.

If all the neglected Bibles in this country were dusted off at the same time, we would suffer the worst dust storm we have experienced in many years.

Pray for MKs (Margaret Fund)

Sept. 9 — Patricia Henderson (Philippines), Mississippi State University.

Sept. 12 — Bruce Miller (Philippines), Mississippi College.

Sept. 19 — Fred E. Nabors (Israel), Itawamba Junior College.

Sept. 20 — Sandra Kay Lyle, Mississippi College.

Sept. 22 — Cynthia Joyce Phlegar (Thailand), Mississippi College.

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G. M. Daniel, retired pastor, dies at Okolona

Gilbert Matthew Daniel, retired pastor, 71, died July 18, 1981, at Okolona Community Hospital. Services were held from First Baptist Church, Okolona, July 19, conducted by James Parker and R. Raymond Lloyd. Burial was in Rienzi Cemetery, with graveside rites conducted by James Moore, retired minister, Reinzi.

Daniel was born in Prentiss County Sept. 9, 1909. He was ordained to the ministry by West Corinth Church, Corinth, under the pastorate of J. B. Ray. In his first pastorate, Holly Church, Corinth, the church advanced from quarter-time to full-time services.

Other Mississippi pastorates he held were Gaston Church; Thrasher Church (Prentiss County); Mt. Olive Church; Union Chapel (Chickasaw); and churches in Newton and Lauderdale counties. Pastorates he held in McNairy County, Tenn., were Chewalla Church and Ramer Church. Also he served churches in Kentucky and Alabama.

Survivors include his widow, Vance Green Daniel, Okolona; two daughters, Willa Dean Teague, Starkville, and Sandra Faye Morgan, Okolona; one son, Gilbert W. Daniel, New Albany; eight grandchildren, Pamela and Stewart Teague, Christopher, Deborah, and Matthew Morgan, and Billy, Mike, and Tim Daniel; four sisters; and one brother.



Calhoun County men build a foundation for Parker Baptist Church.

Frederick leads WIN school in Haiti

A WIN evangelistic school (in French this school is named TEM) was held July 24-28 at the Baptist Theological Seminary at Limbe, Haiti, under the direction of missionary Wayne Frederick, a Mississippian, and with the assistance of missionary Tim Brindle of Haiti, and Haitian pastor Andrew Jean, and Jules Casseus, a Haitian who is president of the seminary.

According to Wayne Frederick, there were 160 leaders of local missions who participated in the evangelistic course.

On Sunday afternoon of the WIN school, over 160 lay leaders of the school went visiting with members of the local church adjacent to the seminary, where Casseus is pastor. These visits resulted in more than 40 people accepting Christ as Savior. Wayne Frederick is appointed to the French West Indies and assigned to the island of Guadeloupe. While in Haiti he was invited to preach in the Baptist church in Limbe.

Revival Results

Grace Church, Vicksburg: Aug. 2-7. Preston Latch, evangelist, pastor; Center Church, New Albany; Perry E. Allen, minister of music, and youth, Hillcrest Church, New Albany, singer; "Grace Baptist Church was filled with God's Spirit; five professions of faith were made; four members moved their letters," reported one member. Also as a result of the revival, the youth of Grace Church has started a youth outreach ministry. One young man has surrendered to preach and one young couple has committed their lives to church-related service. The youths have planned a trip to Eureka Springs, Ark. to see the Passion Play on Sept. 5 and 6. Several young couples have assumed responsibility for leadership in Children's Church, a first for Grace.

Since April the church has been under leadership of H. Bryan Abel, pastor. In the past four months there have been 55 additions to the church, 25 by profession of faith.

The three greatest sins of today are: indifference to, neglect of, and disrespect for, the word of God.

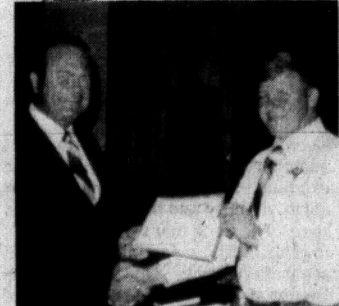
Names In The News...



John Warren Steen, a former Mississippian, at left, was emcee for the recent Blue Ridge Christian Writers Conference at Black Mountain, N.C. He is a former editor of MATURE LIVING magazine. His wife Dorothy, second from left, a writer and television personality, led a workshop at the conference, on planning and selling puzzles. The Steens live in Nashville, Tenn. Shown with them are Carolyn and Frank Jones of Greenwood, Miss., who attended the writers' conference.



Ken Jordan, pastor of Calvary Church, Columbia, has announced that Tommy Barber, deacon, has completed requirements necessary to receive a Deacon Ministry Diploma. Tim Buckley, chairman of deacons, presented Barber the diploma during a special service on July 5 centered around deacon ministry and observance of the Lord's Supper. Barber, a pharmacist, teaches in the Children III Sunday School class. He and his wife, Kim, have one son, Jeff, 8 months.



TOMMY W. MILLER, right, was presented a certificate of license to the gospel ministry from Alvis K. Cooper, left, pastor of Oak Hill, Pontotoc. Miller preached his first sermon at Oak Hill on May 31, and later went to Blanding, Utah, as a member of Pontotoc Association's mission work team. He is available for supply or other preaching ministry (Route 6, Pontotoc, MS 38863, phone 489-5947; Miller is the son of Mr. and Mrs. John H. Miller, Pontotoc, and is married to the former Mary Ann of Tupelo.

Tom Carter, who has been attending Southern Seminary, Louisville, Ky., has moved back to his home in Corinth, Miss. He is now available as pastor, interim pastor, for revivals or supply. His address is 1513 E. Second Street, Corinth, MS 38834, phone (601) 287-8871.

Jerry Worzella has been called as pastor of Adoniram Baptist Church near Headland, Al. He is a student at Baptist Bible Institute, Graceville, Fl. Worzella plans to graduate in 1983 with a bachelor of ministry degree in Biblical Studies. His wife is the former Bonny Havard. Both natives of Gautier, Miss., they have three children, Dennis, Micky and Chelle.

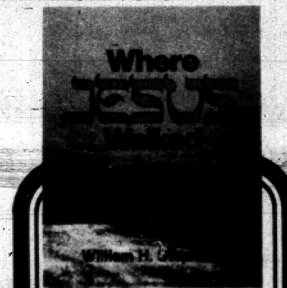
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Bible Book Series

Living temptations and living the word

By Lewis Sewell, pastor,
First, Oxford
James 1:1-27

While our Lord wants life to be a joyful experience for us, we face many decisions and temptations that produce frustration, difficulty and separation from the joy our Lord desires and provides for us. Life's temptations can be overcome through right praying and rightly responding to God's Word.

I. Joy in testing (1:1-4).

James calls upon the believers to consider the experience of trials as an occasion for unreserved rejoicing. The reason is simply that without trials, faith can never result in the tested character which should be the hallmark of a Christian.

The Greek word translated "temptations" has the double sense of outward trials and inward temptations. Outward trials often become occasions of temptation to sin. In verse two the translation "trials" would be better. "Divers" indicates that these trials may be of many kinds. To "fall into" is a reference to encountering. If a Christian encounters a trial of any kind, he should remember God's grace is sufficient to meet the need and, therefore, rejoice.

"Trying" is another word for testing. When faith is tried, it is tested. Trials are the means by which faith is proved. Such a testing produces "patience" or steadfastness. A Christian must have staying power, and this can be developed only in the face of opposition.

As the trials go on, so the "steadfastness" must never falter. Steadfastness or "patience" provides the atmosphere in which other virtues can grow. The "perfect work" of "patience" is the full effect, i.e. the Christian can press on to the complete and the fully-balanced life of holiness.

II. Unwavering faith in prayer (1:5-8)

In this paragraph the writer points out that wisdom is God's answer to the prayer of faith. The Christian needs a different "wisdom", a spiritual insight that will save him from slipping back into the follies of the unregenerate man. This higher wisdom is a supernatural gift, and all who are without it must ask God for it. This wisdom is needed in order to respond properly to the various testings referred to in vv.

2-4. A believer must depend on God for such wisdom.

That God will give this wisdom in response to prayer is a deduction from His nature. One of the greatest characteristics of God is that "He giveth to all men liberally" (v.5). God does not keep records on His giving nor does He give this gift accompanied with a lecture that makes the gift seem too closely.

Prayer for wisdom must be the prayer of faith. He who prays for it must pray "nothing wavering." He must pray without doubting. If the asker doubts, he sets up a disquiet in his soul which prevents him from leaning upon God.

The phrase "a double-minded man" in v. 8 is a reference to a person who is not fully committed. Rather, he is trying to face two ways at once. Prayer involves the turning of the whole mind to God. The problem of a double-minded person is not primarily weakness of faith, but mixed-up motives.

III. Rejoicing by rich and poor (1:9-11)

This double-mindedness is essentially the mark of the person who is trying to serve both God and mammon. The Christian is urged to find joy, not in the satisfaction of worldly ambitions, but in the new status into which he has been brought in Christ. The rich believer and the poor believer can rejoice that they are placed on the same level in Christ.

Material possessions are described as "the flower of the grass." This description is common in the Bible to indicate short-lived. James uses a well known phrase to point out the moral that the rich man will die like all other men.

Both rich and poor are equal citizens in the kingdom of heaven. Therefore, there should be rejoicing on the part of all believers—rich and poor—because in faith they are saved and ushered into a new status—a status of permanence as citizens in the heavenly city.

IV. Understanding the source of temptation (1:12-18).

The source of trials seems to be a man's own sinful passions. Certainly God is not the tempter. In v. 12 a person is described as blessed or truly happy if he "endureth temptation." Here "temptation" refers to outward trials rather than inward temptations. Inner

enticement to evil would have to be resisted, not endured. The word "endureth" does not mean "is forced to endure" but does indicate endurance with steadfastness in faith.

Verse 14 suggests that each person is tempted of himself and his own passions. A man is "drawn away" and "ensnared" by his own sinful passions. The language is suggestive of a fish swimming in a straight course and then drawn off towards something that seems attractive, only to discover that the bait has a deadly hook in it.

V. Obedience to the Word (1:19-27).

Christianity is a life to be lived. A believer cannot listen to God's word passively. It is possible to hear God's word constantly proclaimed in lessons from Scripture and in sermons, and to regard such hearing as an end in itself, so that the message heard never becomes translated into deeds accomplished. This, says James in v. 22, is a form of self-deception. We are indeed to be hearers, for nothing takes the place of the regular listening to God's word; but we are not to be "hearers only."

Words that are merely heard and never allowed to take root in the heart are soon forgotten, however, valuable in themselves they may be. Responsiveness to the word of God will produce active concern for the needs of others.

Panola slates fall Bible class

Panola Association has scheduled its fall Bible class with 18 hours of Bible instruction. Jeremiah, suggested January 1982 Bible study, will be taught by Jimmy Millikin of Memphis, Tenn.

Six sessions are planned: Sept. 3, 10, 17 and October 1, 8, 15—all on Thursday nights. Cost is \$3.75 per person, which includes the study course guide book.

The six classes will be conducted in the Hebron Baptist Church—two miles west, off highway 51, between Batesville and Sardis, according to director of missions, G. E. Jolley.

Every child has a right to be both well fed and well led.



FIRST CHURCH, HOLLY SPRINGS, sponsored Kids' Stuff during July, involving children from age three through sixth grade. Activities included a watermelon cutting, film viewing, and other fulfilled activities to help the children learn

about God's love. The highlight for each week was a puppet show. Average attendance for Kids' Stuff during the month was 95.

Devotional Only God is great

By David Pratt, pastor,
First, Winona

Jean Massillon was the court preacher when Louis XIV of France died. The atmosphere of the funeral service was designed, not only to give the hour dignity, but to honor the magnificent reign of the dead monarch. One single candle was set on the casket. This solitary light was to show the greatness of King Louis. When Massillon rose to speak, the first thing he did was lean over to blow out the candle. And then in the darkness spoke four unforgettable words, "Only God is great."



Pratt

Psalm 145:3, "Great is the Lord and greatly to be praised and his greatness is unsearchable." Three simple lines guide our thoughts.

I. God is great in his life.

God's life is great in that it is always, in that it is absolute, in that it ascends all other forms of life. Yet my trembling heart that it is eternal, that men may know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

II. God is great in his love.

God's love is great in that it is unique. No other love is like God's love. "Herein is love, not that we love God, but that he loved us and sent his Son to be the propitiation for our sins" (I John 4:10). God's love is great in that it is unconditional. God's love is not dependent on the response received. In face of our rejection, he goes on loving anyway. "But God commended his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). God's love is great in that it is ultimate. The love of God goes as far as it needs to go, to reach man in his need. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16). The greatest display of love that this world has ever seen was made at Calvary. God is great in his love.

III. God is great in his leadership.

The leadership of God in the life of those who trust him get strong emphasis in the Bible. That is the reason that the psalmist pictures God as the shepherd that makes him lie down in green pastures and leads him beside the still waters. It is the reason Jesus presents himself as the good shepherd, who gives to his sheep personal, passionate, permanent leadership.

Annie Johnson Flint, reflecting upon the way God leads, penned the words: I do not know what next may come across my pilgrim way I do not know tomorrow's road or see beyond today But this I know that in my Lord, shall all my needs be met And I can trust the heart of him, who has not failed me yet. In his life, in his love, in his leadership, only God is great.

Life and Work Lesson

Watching what you say

By Joel E. Haire, pastor
First Church, Crystal Springs
Proverbs 12:13-19, 15:1-4, 18:20-21, 26:22-23

A little girl had experienced a wonderful day of play. She reminded her mother at bedtime, "I have had such a happy time today!"

"I'm glad," her mother responded, "but tell me, what made this day any different from yesterday?" After a short pause, the little girl replied, "Well, yesterday I let my thoughts push me around, and today I pushed my thoughts around."

What happens when our thoughts that push us around become words? Life can become very difficult for us as well as for those around us. Thoughtless words can almost destroy our loved ones. Unkind words can drive wedges between friends.

It takes effort to think through what we are going to say. We have to work at pushing our thoughts around. When words come from a thoughtful heart life becomes a bit more pleasant for us and those around us. After we develop the habit of good thinking we will find good speaking to be its companion.

Proverbs closely identifies right thinking and right speaking. We are constantly reminded to be on guard concerning what we say. The tongue can go a long way toward enslaving us. All of our energy can be used in trying to make right what we said wrong. The tongue can go a long way toward freeing us. We don't have to use our energy to make right what we said right.

We can know when the tongue is our enemy and when it is our friend. Proverbs gives a clear picture of both.

I. The tongue as our enemy (12:13-19, 15:1-4)

When the tongue is misused it results in an array of bad things. When we look at a list of these things it leaves little doubt as to the destructiveness of our potential enemy.

12:13 — Snare — a man's wrong speech brings trouble upon himself. He cannot foresee the difficulties in which he will involve himself. The harm he speaks of others may turn on him.

12:15 — Blindness — when a person always thinks he is right he doesn't see any need of listening to the counsel of another, no matter how wise that counsel might be.

12:16 — Flaming — a foolish man flaunts his feelings when he is insulted

or angered. He at once makes his vexation known. He does not think it through or pray it through. He just reacts.

12:17 — Deception — the true character of a false witness comes through. A false witness reveals deceit. Untruth is as destructive as anything I know. It can destroy a person, home, church, business, or nation. How important it is that we teach our children to tell the truth!

12:18 — Injury — thoughtless words have the potential of just as great an injury as a piercing sword. Words can hurt when they were not intended to do so. The wrong is much greater when words are deliberately used to hurt someone.

A Christian can pray for strength to overcome the wrong use of thoughtless words. He can ask God to help him guard his tongue against hurting someone else.

12:19 — Temporariness — a lying tongue is soon discovered. It experiences a quick and bitter ending. In the end it has no answers and is found out in its nothingness.

15:1 — Agitation — Grievous words agitate. They cause anger to rise higher and higher. They can finally bring about retaliation with physical violence.

15:2 — Foolishness — Every time a foolish man opens his mouth he exposes his folly. He doesn't think about what he is going to say. It just comes out.

15:4 — Degeneracy — Slander and falsehood can tear a person down as quickly as anything I know. These not only harm the person under attack, but also the one who speaks. The person who makes this a way of life will go lower and lower. He will mar his higher nature.

When I read the above list of words I get a negative feeling about life. My first reaction is gloom about humanity. My next reaction is to say there must be a better way.

II. The tongue as our friend (12:13-19, 15:1-4)

The tongue has just as much potential for good as it does for bad. It can be a friend which helps us through life. A list of good things that relate to the tongue show what it can mean as a friend.

12:13 — Deliverance — a just person will use speech in a kind and considerate way. In turn the response of others

will be kind and considerate.

12:14 — Satisfaction — Good words are like good seeds. They will bring forth good fruit.

12:15 — Wisdom — a wise person is a good listener. The fact he listens is a mark of wisdom. As he listens his wisdom increases. He doesn't listen to foolishness. He does listen to those he trusts.

12:16 — Discretion — a prudent man knows how to respond to others. In the face of a fool's wrath he chooses his words wisely. Resentment and fighting back are not his way.

12:17 — Righteousness — justice and truth are on the side of righteousness. To fearlessly speak out the truth is to affirm righteousness.

12:18 — Health — the wise tongue has a healthy influence. Instead of wounding, it heals. Sometimes the wise tongue offers correction, but even this is healing.

12:19 — Endurance — truth will endure. You can depend on it to be consistent. When lying comes to a sudden end truth will last.

15:1 — Calm — silence isn't always the best method of dealing with difficult circumstances. Often an answer is needed. However, it is a soft answer that turns away wrath.

15:4 — Life — a wholesome tongue is one that soothes and brings healing. It is like a good tree that brings forth wholesome fruit. A good tree with good fruit is life giving.

III. The force of our friend and our enemy (12:20-21, 26:22-23)

It is difficult to comprehend the power of the tongue. Often we find out too late that the tongue was more powerful than we thought.

1. There is power in personal benefit (18:20). The person who uses good words stands to benefit more from his words than anyone else.

2. The power of the tongue is indecible balance (18:21). It can bring life or death.

3. There is power in penetrating wounds (26:23). There are few things in life that hurt as much as wrong words.

4. There is power in deceiving wickedness (26:23). The glaze on pottery can make a fairly worthless article take on a fine appearance. A person's words that make him look good when he is not good will not make him good. A clean heart that brings forth good words is good.

Uniform Lesson

Rock of Ages

By Jim Keith, pastor
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Deuteronomy 31:30-32:52

"Rock of Ages" was the final song sung over the mortal remains of William Gladstone, the four time British Prime Minister who is considered by many to have been England's finest nineteenth century statesman. It was not the greatness of Gladstone, however, that inspired A. C. Benson's emotional response that May day in 1898, but the glory of the song that caused him to conclude: "To have written words which should come home to people in moments of high, deep, and passionate emotion, consecrating, consoling, uplifting—there can hardly be anything worth better doing than that."

The "Rock of Ages" that reverberated in Westminster Abbey in that hour was only an echo of the song sung centuries before by one of God's superlative saints. In the immediate moment prior to his death (32:48-50) Moses selected and sang his own funeral song best entitled "He is the Rock" (32:4). These lyrics from the lips of Israel's deliverer would have deserved and demanded Benson's ultimate accolade.

Through multiplied years of human history the "rock" has been the symbol of strength and stability. The Bible speaks often in such imagery, especially as it represents divine presence, permanence, and power. In his final moments and "famous last words" Moses testified of this "Rock" that had met him in the form of a mountain (Exodus 19:16-20), spoke to him and all through tablets of stone (Deuteronomy 5:22; Exodus 34:1) and nourished a thirsty throng in a dry desert (Exodus 17:6; Numbers 20:8). Let us listen to his music as it parallels similar songs that we sing about the "Rock."

I. "The Solid Rock" (32:3-4):

The intended purpose of this song of Moses is immediately introduced—"I will proclaim the name of the Lord" (32:3). Louis Berkhof in his "Summary of Christian Doctrine" has suggested: "When God gives names to persons and things, they are names which have meaning and give an insight into the status of the persons and things designated. This also applies to the names which God has given himself."

This revealed name, "Rock", in the music of Moses was born to his mind by inspiration as well as association (Exodus 33:18-23). In this name the patriarch found his best expression for God's identity (32:4, 15, 18, 30, 31; also I Samuel 22:32, 47) and his best description of God's nature (32:4). The divine nature is described by Moses in pointed and precise terms revealing the character of God's attributes ("faithfulness", "justice", "righteousness") as well as the quality of His actions ("His works are perfect", "His ways are just").

The scripture contributes commentary to this concept of God as the "Rock". At various points he is revealed as (1) the Rock of Singularity (Deuteronomy 32:31; Psalm 18:31; Isaiah 44:8), (2) the Rock of Salvation (Deuteronomy 32:15, 18; Psalm 95:1), (3) the Rock of Strength and Stability (Deuteronomy 32:4; Psalm 19:14; also Matthew 7:24-25, 16:18), and (4) the Rock of Supply (Deuteronomy 8:15; Psalm 78:15, 16, 20; I Corinthians 10:1-3; Deuteronomy 32:13).

The impact of this song is best understood in light of the importance of the moment. As Moses was fixing to live the last of his life, Israel was fixing to live life in a new land. In the midst of impermanence and transition it is always advisable to focus sight upon the "Rock of Ages", "The Solid Rock".

II. "The Rock That is Higher Than I" (32:5-36):

Theologians have often talked of an "infinite qualitative difference" between God and man. God the sacred and man the sinful simply suggests the existing distance between heaven and earth, divinity and humanity. The old song "The Rock that is Higher than I" implies in title a spatial and spiritual separation between God and man. The Deuteronic song of Moses speaks of this division.

Two contrasting stanzas in this solo by Moses reveal these dimensions of conflict: (1) the height of God and His faithfulness (32:7-14), and (2) the depth of man and his faithlessness (32:5-6, 15-36). In this latter division three causes of the separation are identified: (1) Corruption (32:5-6), (2) Rejection (32:15-18), and (3) Indifference (32:28-31). In each instance the text implies that the judgment of God will be consistent with the sin of man (32:34-35, Galatians 6:7; Romans

1:21-32): (1) Corruption reaps corruption (32:21-27), (2) Rejection reaps rejection (32:19), and (3) Indifference reaps indifference (32:20).

When Augustus Toplady first labeled the song we call "Rock of Ages" he entitled it, "A Living and Dying Prayer for the Holiest Believer in the World." Having been overwhelmed by the degree of man's sin, he had computed and concluded the possibility of committing 2,522,880,000 sins in an eighty year life span. With great conviction and consolation he must have joined humanity's chorus in singing: These for sin could not atone; Thou must save and thou alone. Be of sin the double cure, Save from wrath and make me pure.

III. "O Safe To The Rock" (32:37-43):

Moses concluded his song as he began, by praising "the greatness of God" (32:3). He accentuated the supremacy of God (32:29—"their rock is not like our Rock") and consequence (32:37—"now where are their gods, the rock they took refuge in"). In these final lines he gives to God the position He desires (32:39) while offering to man the salvation that sin requires (32:36, 39). In this restored relationship God is able to provide (1) life, (2) healing, and, (3) security (32:39; also Psalm 18:2; 31:1-5). The lesson is that once man has sung to God "Rock of ages, cleft for me" he will always be able to sing "He hideth my soul in the cleft of a rock."

CONCLUSION: In approaching his final moment Moses identified the rock upon which he had stood and the song by which he had lived (Psalm 40:1-3). After offering his concluding challenge to generations both present and future (32:46-47) he turned his face toward the rock of final rest (32:50; 34:5-6):

"While I draw this fleeting breath, when mine eyes shall close in death, When I rise to worlds unknown, and behold Thee on Thy throne, Rock of ages, cleft for me, Let me hide myself in Thee."

To me — old age is always ten years older than I am. —BERNARD M. BARUCH

The past cannot be changed, the future is still in your power. —HUGH WHITE.